श्रीमद्भगवद्गीता
दशमोऽध्याय

विश्वात्मविभूतयः

TENTH CHAPTER OF GEETA

THE GITA

The Gita ranks first among the world's scriptures. The knowledge that has been briefly explained in the Gita is the highest and most secret knowledge. The law of right living, dharma, propounded in the Gita includes within its scope and is the basis of all other law of right living. The way of works shown in the Gita is the eternal path for the world's march to the heights.

The Gita is as if the bottomless sea, the source of a myriad gems. One may spend a whole life-time fathoming its depths and still not touch the bottom or gauge how deep it is. One may search for a hundred years and still find it difficult to gather even a hundredth part of the riches contained in this endless, store of gems. And yet, if one can recover one or two of these gems, the poor man may become rich, the deep thinker acquire wisdom, the hater of God become a devotee, the mighty and powerful hero of action come back to his field of work fully equipped and ready for achieving his life's purpose.

The Gita is an inexhaustible mine of jewels. Even if the jewels are gathered from this mine for ages, the coming generations will always be delighted and astonished by their acquisitions of new and priceless ones.

Such is this Book, replete with deep and occult lore. And yet the language is perfectly clear, the style is simple, the surface meaning easily grasped. By simply gliding along the surf of this bottomless sea without taking a deep plunge, there is a certain gain in strength and joy. By taking a deep plunge, there is a certain gain in strength and joy. By taking a walk around the peripheries without entering the deep recesses of this mine illumined with jewels, there can be found strewn among the grass bright jewels which will keep us rich throughout life.

—*Sri Aurobindo.*

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श्रीमद्भगवद्गीता
दशमोऽध्यायः

विश्वात्मविभूतयः

THE SUPREME WORD OF THE GITA

श्रीभगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया॥ १ ॥

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

The Blessed Lord said:

Again, O mighty-armed, hearken to my supreme word, that I will speak to thee from my will for thy soul's good, now that thy heart is taking delight in Me.

Neither the gods nor the great Rishis know any birth of Me, for I am altogether and in every way the origin of the gods and the great Rishis.

Whosoever knows Me as the Unborn, without origin, mighty Lord of the worlds and peoples, lives unbewildered among mortals and is delivered from all sin and evil.

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः॥ ६ ॥

Understanding and knowledge and freedom from the bewilderment of the Ignorance, forgiveness and truth and self-government and calm of inner control, grief and pleasure, coming into being and destruction, fear and fearlessness, glory and ingloriousness, non-injuring and equality, contentment and austerity and giving, all here in their separate diversities are subjective becomings of existences, and they all proceed from Me.

The great Rishis, the seven Ancients of the world, and also the four Manus, are my mental becomings; from them are all these living creatures in the world.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः॥ ८ ॥

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम्।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च॥ ९ ॥

Whosoever knows in its right principles this my pervading lordship and this my Yoga, unites himself to Me by an untrembling Yoga; of this there is no doubt.

I am the birth of everything and from Me all proceeds into development of action and movements; understanding thus, the wise adore Me in rapt emotion.

Their consciousness full of Me, their life wholly given up to Me, illumining each other, mutually talking about Me, they are ever contented and joyful.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०॥

To these who are thus in a constant union with Me, and adore Me with an intense delight of love, I give the Yoga of understanding by which they come to Me.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥११॥

Out of compassion for them, I, lodged in their self, by the blazing lamp of knowledge destroy the darkness which is born of ignorance.

अर्जुन उवाच
परं ब्रह्म परं धाम पवित्रं परमं भवान्।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१२॥

Arjuna said: Thou art the Supreme Brahman, the supreme Abode, the supreme Purity, the one Permanent, the divine Purusha, the original Godhead, the Unborn the all-pervading Lord.

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥

All the Rishis say this of Thee and the divine seer Narada, Asita, Devala, Vyasa; and Thou Thyself sayest it to me.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥१४॥

All this that Thou sayest, my mind holds for the truth, O Keshava. Neither the Gods nor the Titans, O Blessed Lord, know Thy manifestation.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम।
भूतभावन भूतेश देवदेव जगत्पते ॥१५॥

Thou alone knowest Thyself by Thyself, O Purushottama; Source of beings, Lord of beings, God of gods, Master of the world!

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि।

Thou shouldst tell me of Thy divine self manifestations, all without exception, Thy Vibhutis by which Thou standest pervading these worlds.

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन्।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया॥१७॥

How shall I know Thee, O Yogin, by thinking of Thee everywhere at all moments and in what pre-eminent becomings should I think of Thee, O Blessed Lord?

विस्तरेणात्मनो योगं विभूतिं च जनार्दन।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम्॥१८॥

In detail tell me of Thy Yoga and Vibhuti, O Janardana; and tell me ever more of it; it is nectar of immortality to me, and however much of it I hear, I am not satiated.

श्रीभगवानुवाच
हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥१९॥

The Blessed Lord said: Yes, I will tell thee of my divine Vibhutis, but only in some of my principal pre-eminences, O best of the Kurus; for there is no end to the detail of my self-extension in the universe.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥२०॥

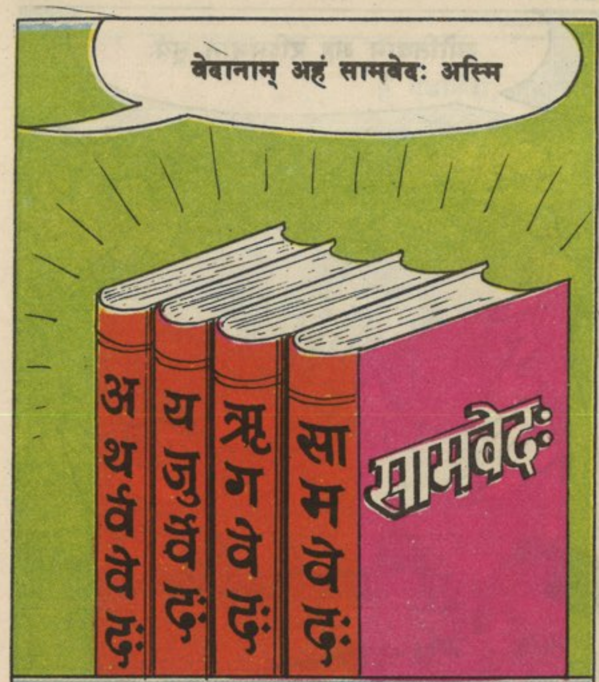
I, O Gudakesha, am the self which abides within all beings. I am the beginning and middle and end of all beings.

आदित्यानामहं विष्णुः
Among the Adityas I am Vishnu;

ज्योतिषां रविरंशुमान् ।
among lights and splendours I am the radiant Sun;

मरीचिर्मरुतामस्मि
I am Marichi among the Maruts;

नक्षत्राणामहं शशी ॥२१॥
among the stars the Moon am I



वेदानां सामवेदोऽस्मि

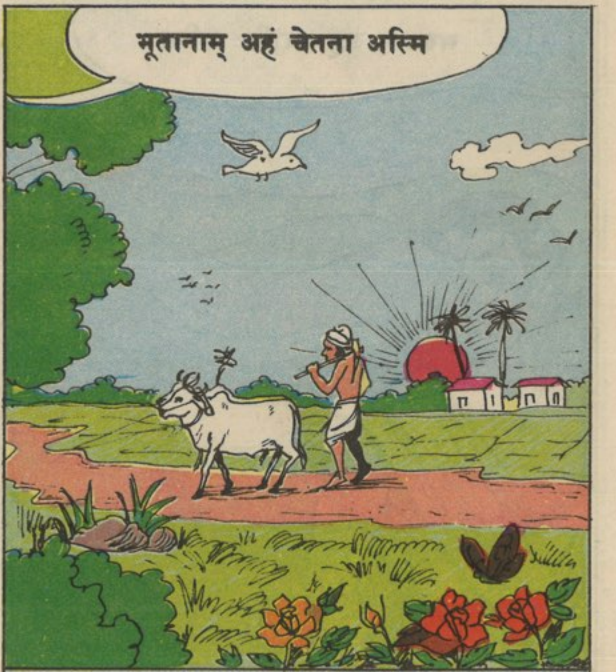
Among the Vedas I am the Sama-Veda;

देवानामस्मि वासवः ।

among the gods I am Vasava;

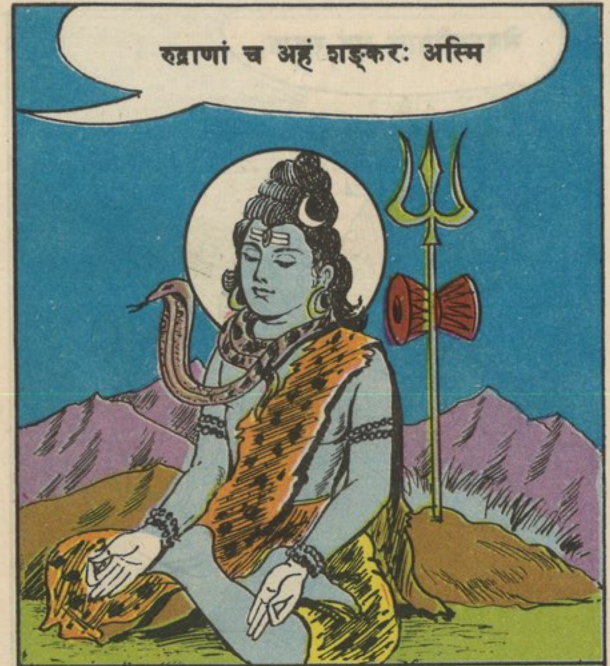
इन्द्रियाणां मनश्चास्मि

I am mind among the senses,



भूतानामस्मि चेतना ॥२२॥

in living beings I am consciousness.



रुद्राणां शंकरश्चास्मि

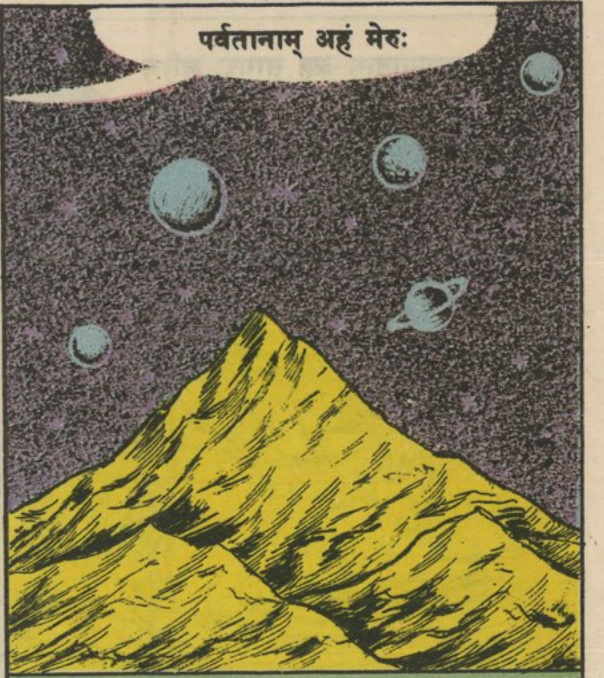
I am Shiva among the Rudras,

वित्तेशो यक्षरक्षसाम् ।

I am the lord of wealth among the Yakshas and Rakshasas,

वसूनां पावकश्चास्मि

I am Agni among the Vasus;



मेरुः शिखरिणामहम् ॥२३॥

Meru among the peaks of the world am I.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

And know Me, O Partha, of the high priests of the world the chief, Brihaspati;

सेनानीनामहं स्कन्दः

I am Skanda, the war-god, leader of the leaders of battle;

सरसामस्मि सागरः ॥२४॥

among the flowing waters I am the ocean.

महर्षीणां भृगुरहम्

I am Bhrigu among the great Rishis;

गिरामस्म्येकमक्षरम् ।

I am the sacred syllable OM among words;

यज्ञानां जपयज्ञोऽस्मि

among acts of worship I am the worship called Japa;

स्थावराणां हिमालयः ॥२५॥

among the mountain-ranges I am Himalaya.

अश्वत्थः सर्ववृक्षाणाम्

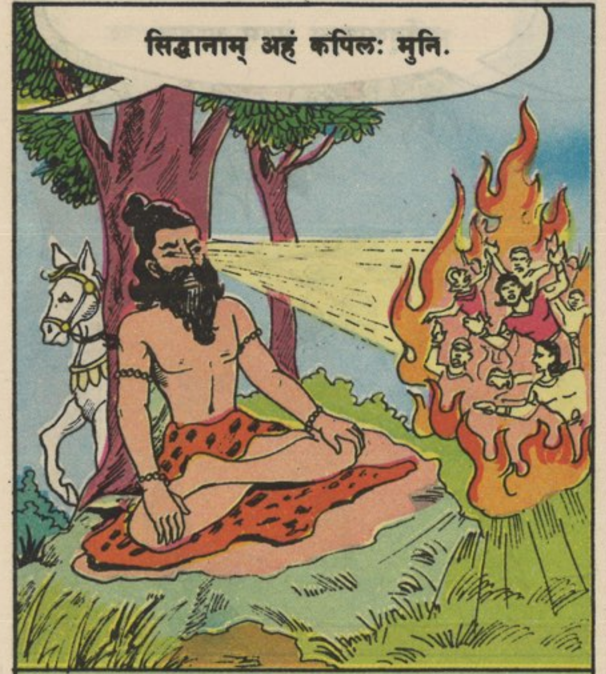
I am the Aswattha among all plants and trees;

देवर्षीणां च नारदः।

and I am Narada among the divine sages,

गन्धर्वाणां चित्ररथः

Chitraratha among the Gandharvas,



सिद्धानां कपिलो मुनिः॥२६॥

the Muni Kapila among the Siddhas am I.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम्।

Uchchaisravas among horses know Me, nectar-born;

ऐरावतं गजेन्द्राणाम्

know Me Airavata among lordly elephants;

नराणां च नराधिपम्॥२७॥

and among men the king of men.

आयुधानामहं वज्रम्

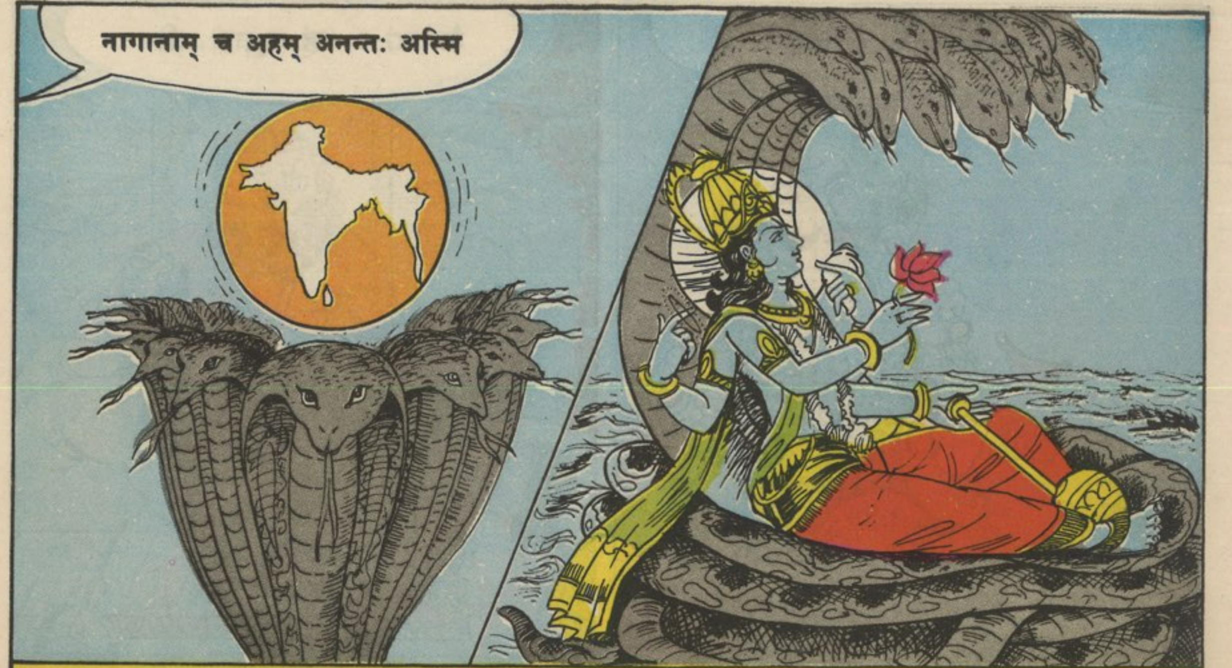
Among weapons I am the divine thunder bolt;

धेननामस्मि कामधुक्।

I am Kamadhuk the cow of plenty among cattle;

प्रजनश्चास्मि कन्दर्पः I am Kandarpa the love-god among the progenitors;

सर्पाणामस्मि वासुकिः॥२८॥ among the serpants Vasuki am I.



अनन्तश्चास्मि नागानाम् And I am Ananta* among the Nagas,

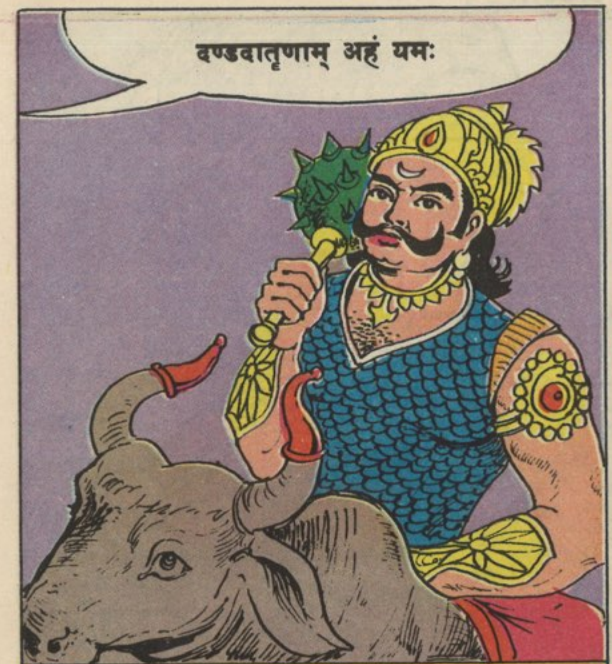
वरुणो यादसामहम्।

I am Varuna among the peoples of the sea,

पितृणामर्यमा चास्मि

I am Aryaman among the Fathers,

* these serpents belong to subtle physical world.

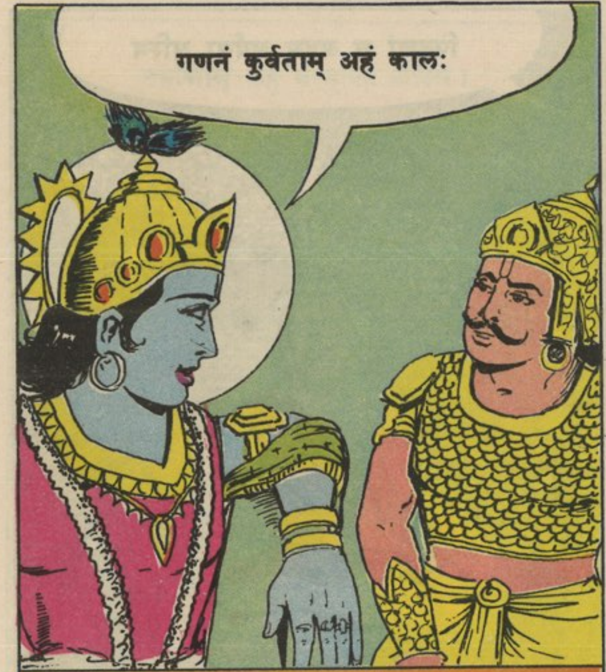


यमः संयमतामहम् ॥२९॥

I am Yama (lord of the law) among those who maintain rule and law.

प्रह्लादश्चास्मि दैत्यानाम्

And I am Prahlada among the Titans;



कालः कलयतामहम् ।

I am Time the head of all reckoning to those who reckon and measure;

मृगाणां च मृगेन्द्रोऽहम्

and among the beasts of the forest I am the king of the beasts,

वैनतेयश्च पक्षिणाम् ॥३०॥

and Vainateya among birds am I.

पवनः पवतामस्मि

I am the wind among purifiers;

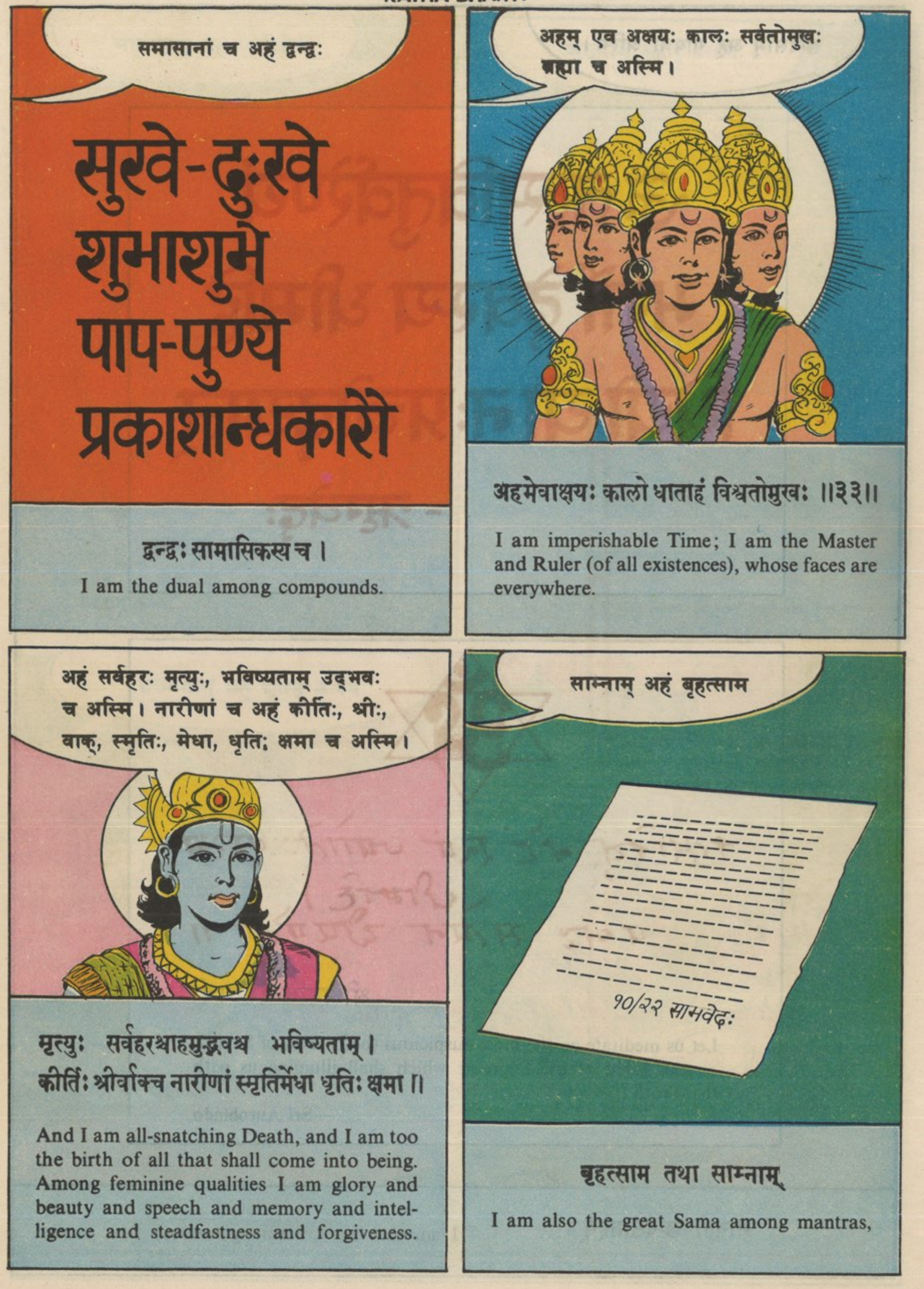
रामः शस्त्रभृतामहम् ।

I am Rama among warriors;

झषाणां मकरश्चास्मि

and I am the alligator among fishes;

स्रोतसाम् अहं गङ्गा अस्मि
स्रोतसामस्मि जाह्नवी ॥३१॥
among the rivers Ganges am I.
हे अर्जुन, अहं लोकलोकान्तराणाम् आदिः मध्यम् अन्तः च। अहं विद्यानाम् अध्यात्मविद्या, वावं कुर्वताम् च वादः।
सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम्॥३२॥
Of creation I am the beginning and the end and also the middle, O Arjuna. I am spiritual knowledge among the many philosophies, arts and sciences; I am the logic of those who debate.
अक्षराणाम् अहम् अकारः अस्मि
अ
अक्षराणामकारोऽस्मि
I am the letter A among letters,


समासानां च अहं द्वन्द्वः
सुखे-दुःखे
शुभाशुभे
पाप-पुण्ये
प्रकाशान्धकारौ
द्वन्द्वः सामासिकस्य च।
I am the dual among compounds.
अहम् एव अक्षयः कालः सर्वतोमुखः ब्रह्मा च अस्मि।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥३३॥
I am imperishable Time; I am the Master and Ruler (of all existences), whose faces are everywhere.
अहं सर्वहरः मृत्युः, भविष्यताम् उद्भवः च अस्मि। नारीणां च अहं कीर्तिः, श्रीः, वाक्, स्मृतिः, मेधा, धृतिः क्षमा च अस्मि।
मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम्।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥
And I am all-snatching Death, and I am too the birth of all that shall come into being. Among feminine qualities I am glory and beauty and speech and memory and intelligence and steadfastness and forgiveness.
साम्नाम् अहं बृहत्साम
१०/२२ सामवेदः
बृहत्साम तथा साम्नाम्
I am also the great Sama among mantras,

छन्दसाम् अह गायत्री अस्मि।

ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्

- ऋग्वेदः

तत्सवितुर्वरं रूपं ज्योतिः परस्य
धीमहि।
यन्नः सत्येन दीपयेत् ॥

श्रीअरविन्दगायत्री

Let us meditate on the most auspicious (best) form of Savitri, on the Light of the Supreme which shall illumine us with the Truth.

—Sri Aurobindo

गायत्री छन्दसामहम्। I am the Gayatri among metres;

मासानां मार्गशीर्षोऽहम्
among the months I am Margasirsha, first of the months;

ऋतूनां कुसुमाकरः ॥३५॥
I am spring, the fairest of seasons.

द्यूतं छलयतामस्मि
I am the gambling of the cunning,

तेजस्तेजस्विनामहम् ।

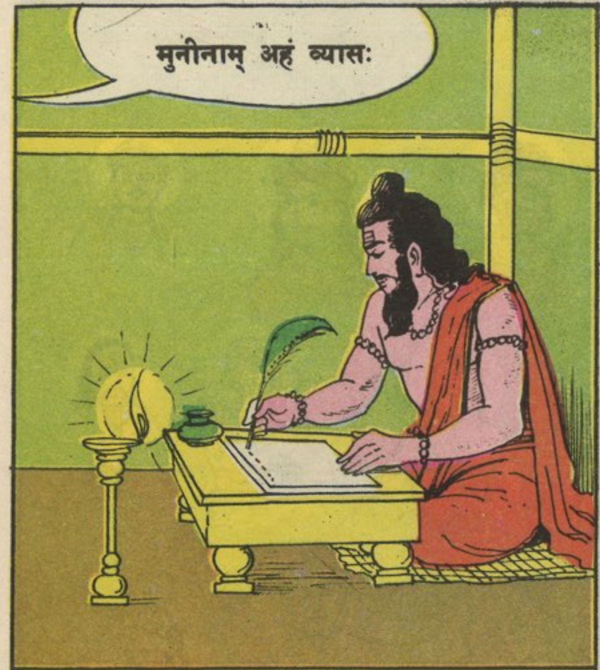
and I am the strength of the mighty;

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ।।

I am resolution and perseverance and victory; I am the Sattwic quality of the good.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।

I am Krishna among the Vrishnis, Arjuna among the Pandavas;



मुनीनामप्यहं व्यासः

I am Vyasa among the sages;

कवीनामुशना कविः ।।३७।।

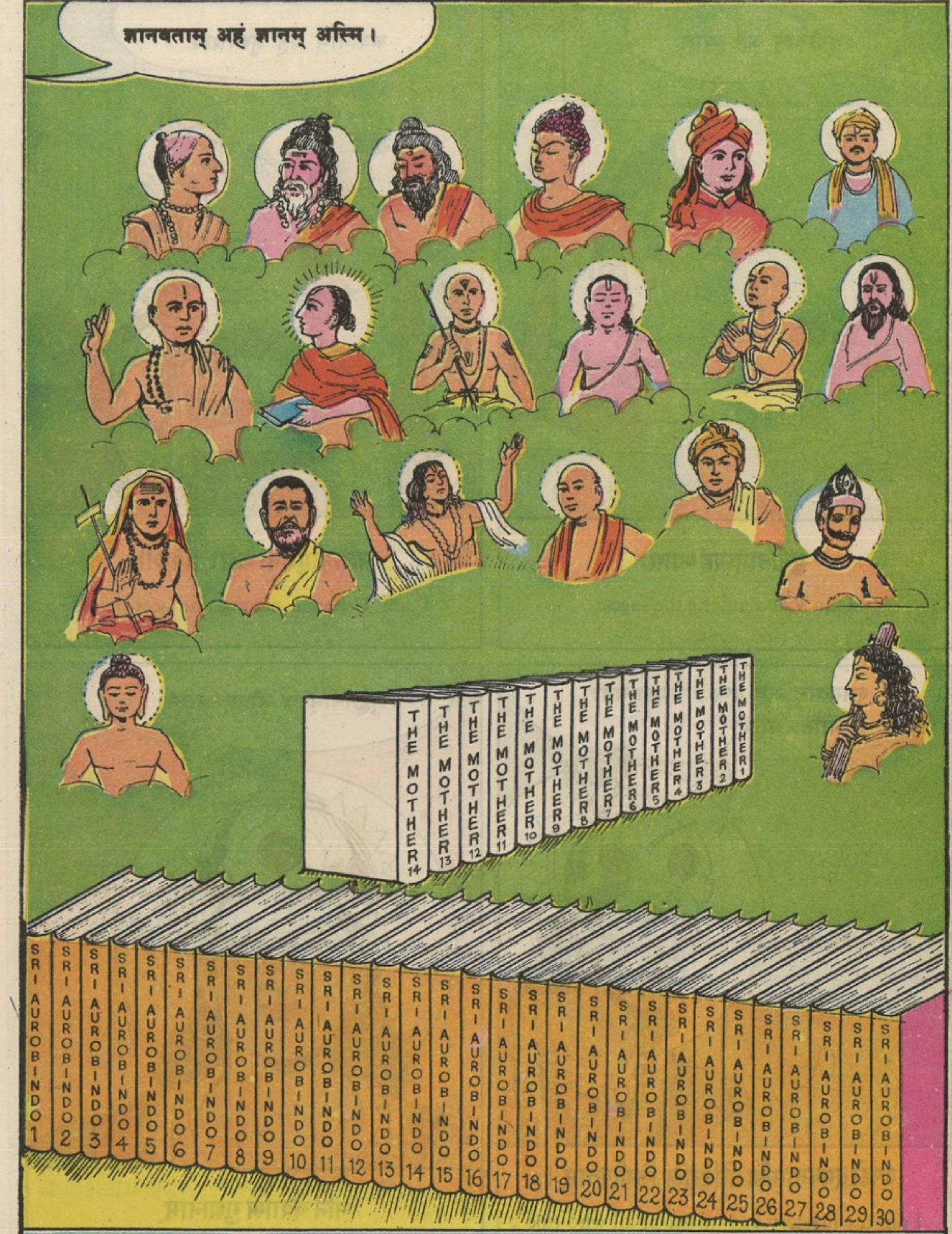
I am Ushanas among the seer-poets.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

I am the mastery and power of all who rule and tame and vanquish and the policy of all who succeed and conquer;

मौनं चैवास्मि गुह्यानाम्

I am the silence of things secret



ज्ञानं ज्ञानवतामहम् ॥३८॥ I am the knowledge of the knower

यच्चापि सर्वभूतानां बीजं तदहमर्जुन।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥३९॥

And whatsoever is the seed of all existences, that am I, O Arjuna; nothing moving or unmoving, animate or inanimate in the world can be without Me.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥४०॥

There is no numbering of limit to my divine Vibhutis, O Parantapa; what I have spoken, is nothing more than a summary development and I have given only the light of a few leading indications.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥४१॥

Whatever beautiful and glorious creature thou seest in the world, whatever being is mighty and forceful (among men and above man and below him), know to be a very splendour, light, and energy of Me and born of a potent portion and intense power of my existence.

But what need is there of a multitude of details for this knowledge, O Arjuna? Take it tnus, that I am here in this world and everywhere, I eupport this entire universe with an infinitesimal portion of Myself.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिद कृत्स्नमेकांशेन स्थितो जगत् ॥ ४ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम दशमोध्यायः ॥ १० ॥

बनारस-स्टेट-बैंक-लिमिटेड्

(मुख्यकार्यालयः डी-५२।१, लक्षामार्गः, वाराणासी-२२१ ०१०)

उत्तरभरते विकासोन्मुखः अधिकोषः
यत्र
उत्कर्ष-सम्पादनं त्वरित-सेवा च
जीवनव्रतम्
निक्षिप्तधनम्, अग्रिमधनम्, विदेशमुद्रादिविनिमयः
अन्याः अधिकोषीय-सेवाः च
स्वीक्रियताम्
विशेषसूचनार्थं निकटवर्तिशाखया सह
सम्पर्कः स्थाप्यताम्

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